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ABSTRACT

The first in a series of Native American instructional materials, this booklet introduces elementary students to the culture and history of woodland, plains, desert, and coastal Indians. It presents an overview of philosophies common to most Native American cultures, differentiates the four Indian culture areas, and guides students in identifying their own culture and recognizing similarities and differences among cultures. Background information, legends, classroom activities, and discussion and evaluation questions are provided. Written in simple language, the booklet describes various types of Indian shelters, the extended family, the significance of Indian names, oral traditions, music and dance, languages (including manual signs and pictographs), tribal leaders, and a variety of Indian calendar systems. Student activities include completing a chart to show comparisons and contrasts among culture areas, constructing model shelters using materials available in the four culture areas, and finding the origin of English words that were borrowed from Indian languages. Directions and illustrations teach the Round Dance of the plains and desert cultures. The text includes references to films, books, and records containing related information. (JH)

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NATIVE AMERICAN CURRICULUM SERIES

Cathy Ross & Roger Fernandes

- ● GENERAL INFORMATION ABOUT NATIVE AMERICANS
- O WOODLAND CULTURE AREA
- O PLAINS CULTURE AREA
- O COASTAL CULTURE AREA
- O DESERT CULTURE AREA
- O THE WAY IT IS TODAY

Published by
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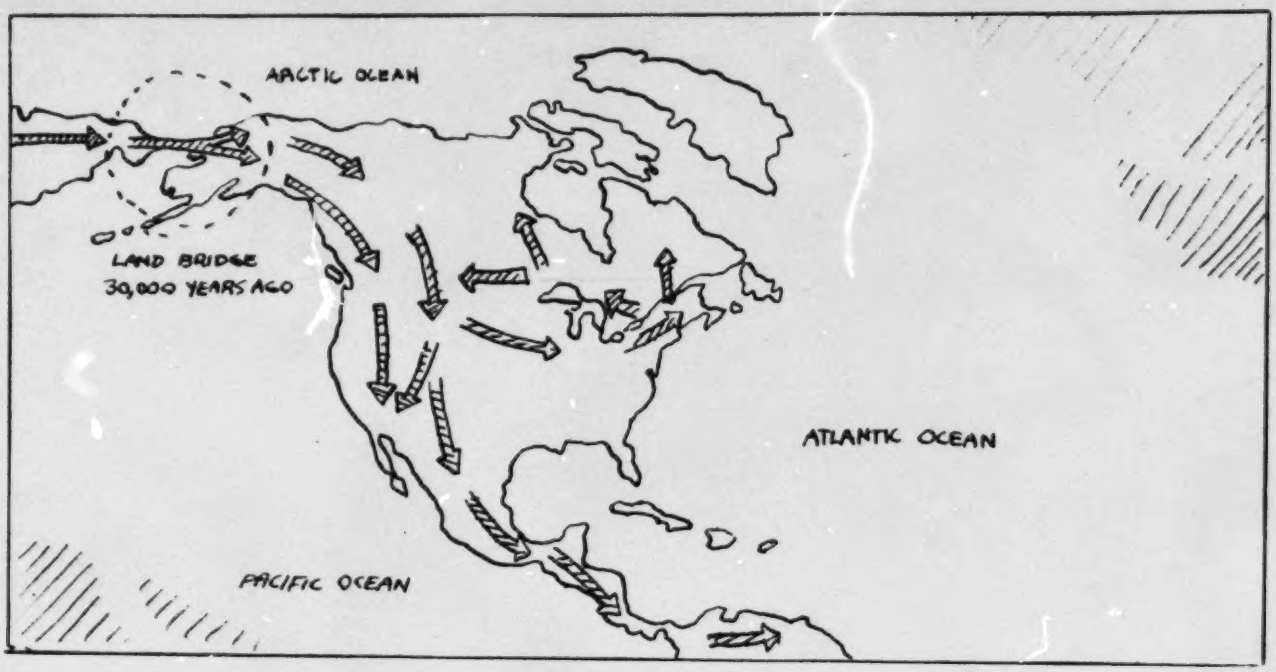


Who do you think the "first" Americans were?

Archeologists think the earliest people to come to North America came across a land bridge from Siberia many thousands of years ago, during one of the Ice Ages.

That doesn't mean that the people in Siberia got up all of a sudden and decided to move to North America. They didn't even know the land bridge connected two entire continents.

They just followed the animals across the bridge. They were a nomadic people, a people that lived by constantly moving and following the animals that supplied them with food, skins for clothing and shelter, and many other needs. As they kept following them, they gradually moved into North America.

As time passed, they moved farther into the new continent, as the animals moved south in search of new grazing lands. Slowly, the entire continent came to be populated.

At this time, the people living in Europe were also nomadic hunters. Their way of life at this time was probably much the same as the early people in North America, but it would be many centuries before the two groups would meet.

Note: Some Indians do not believe that this is how their tribe came to be here. In the Desert, Plains and Coastal books there are "origin stories" of how these people explain where they came from.

What does the word CULTURE mean? Begin by looking at your own culture.

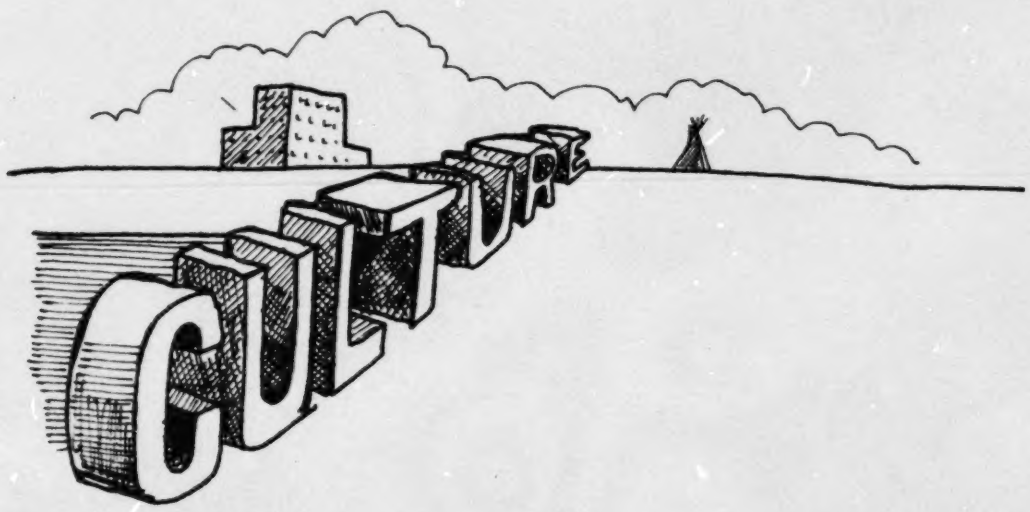
What climate do you live in?
What types of homes are in your neighborhood?
What main foods do you eat?
What types of clothing do you wear?
What language do you speak?
What kinds of art and music do you enjoy?
What skills do you have?
What are some important customs and celebrations in your life?
What do you value most of all?

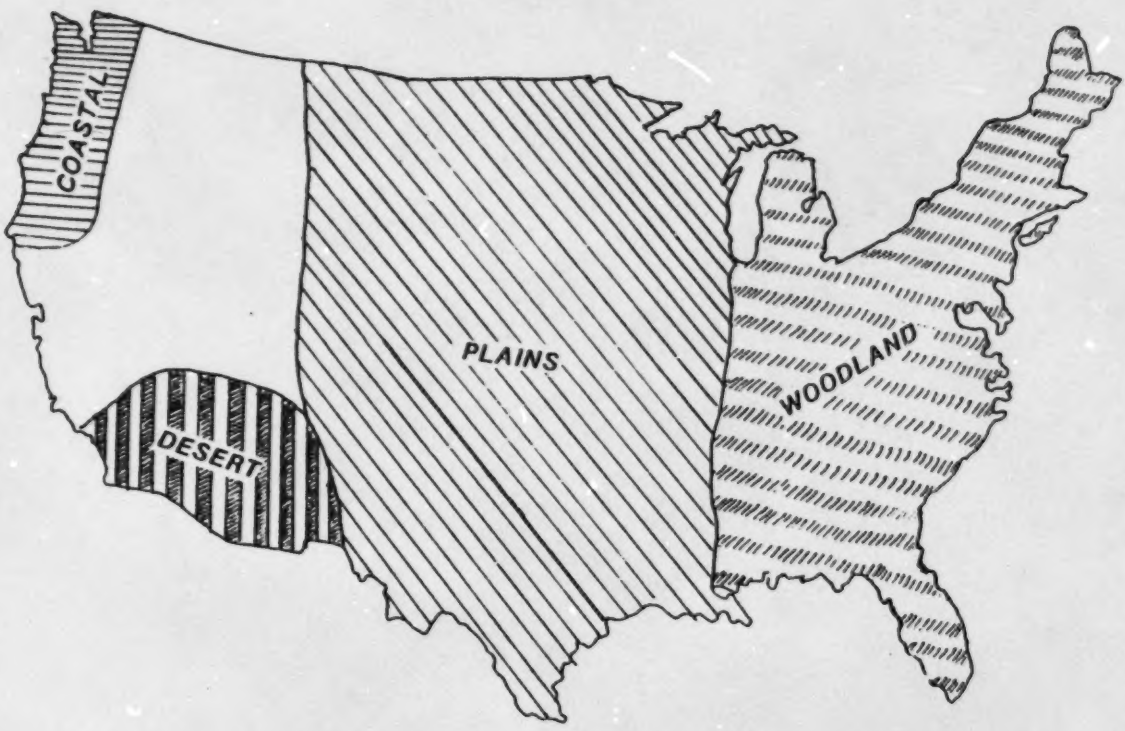
This is your culture. It is made up of all the things that surround you everyday.

Every society has its own culture. Other cultures may be different from yours, but that does not mean they are of any less value.

Do you think it is possible for two different cultures to exist side by side without disturbing each other or changing one another? Or do you think that one culture will always try to influence--or even take over--the other one? Discuss this in your class.

Would you be willing to give up some of your customs and beliefs to become part of another culture? Under what conditions would you be willing to do this? Discuss this in your class.





After you have completed the activities in this first booklet, you will begin learning about four culture areas where Native Americans lived. A culture area is a region where the people lived in a similar way. For instance, all the tribes that lived by the sea and fished for food are in one culture area. All the tribes that lived on the plains and hunted for buffalo are in another culture area.

Usually there were a number of different tribes in a culture area. Each one had a different language, religion and so on, even though they lived a similar kind of life. Remember that even though they belonged to a culture area because of their similarities, not all the tribes in one culture area were exactly the same.

On the next page you will find a culture comparison chart. Your teacher will make a copy of this chart so that you can write on it. DO NOT WRITE IN YOUR BOOK. As you study each culture area over the next few weeks, you can complete that section of your chart. When you have finished it, your chart will clearly show the differences, as well as the similarities, between the four culture areas.

	COASTAL	WOODLAND	DESERT	PLAINS
Climate				
Homes				
Foods				
Clothing				
Language				
Art & Music				
Skills				
Customs				
Values				

Note to teacher: Ask your students to draw pictures of an Indian house. Notice what sort of dwelling is drawn the most frequently. Were all Indian houses the same?

Prepare a bag for each child in your class. Into 1/3 of them, put small sticks. Into 1/3, put clay and small pebbles. Into 1/3, put a piece of brown cloth and 5 twigs. (The clay, sticks, stones and cloth for this activity are all in the kit.)

Each child should have access to scissors, glue, stapler and cardboard to use as a base.

Ask each child to create a house of his or her own design using only the materials in his bag.

Why are all the houses different? Which house would be the warmest? Which would be the coolest? Which would be the strongest?

How did what you had in your bag determine what kind of house you could build? Which house would provide good shelter in a hot, dry climate? In a rainy climate? How did the environment affect the kinds of houses Indians built?

Indians in the United States lived in many different types of homes. These dwellings were made to suit the life style of the people in a particular area. They were made out of natural materials found in the environment.

The Coastal Indians did not move their villages often and built permanent long-houses in which many families could live. These were made of wood, from the forests nearby.

Most Plains Indians lived a life of moving from place to place and built tipis which were easy to set up, take down and transport. Buffalo hides were used for the outside of the tipi.

Desert Indians did not move from place to place often and built pueblos which kept out the hot sun and the cold winds. These were made out of blocks of dried mud mixed with straw. Other desert Indians built hogans of dirt and sticks.

The Woodland Indians of the Northeast made their dwellings out of wood and birchbark from the nearby forests. These were permanent homes.

Are these Indian names?

TRUTH HARVESTER
WARRIOR PROTECTOR
SPIRIT MESSENGER

Why do you think so?

Actually these names are:

Alice Theresa - from the Greek language
William Edward - from the Anglo-Saxon language
Michael - from the Hebrew language

Most "common" names used today have meanings from long ago. Indian names such as White Hawk might seem unusual to non-Indians unless they stopped to find out what their own names really meant in the past.

What is your name? Can you find out what it means? (Check with your school librarian.) Ask your parents why they gave you that name. Do you think your name is right for you? Why or why not? Write a story about your name and what it means.

Do you or anyone in your class have a name that is hard to say correctly? How do you or your friend feel when someone says it incorrectly? When you learn about Native Americans, it is important to pronounce their tribal names correctly. As you study about each culture area, learn how to say the names of the tribes in that area. These names are spelled phonetically (they way they sound) at the beginning of each activity book. Example: Pueblo PWEB-low

Many tribes had some sort of naming ceremony to give a child a name. Sometimes a different name was given to a person when he became an adult. Names usually reflected some personal characteristic of the individual, such as Zonta (trustworthy). In the coastal culture area, children were often given names of ancestors in their family. These names were selected for a child by the elders in the family, after considering which ancestor the child seemed to resemble in nature. These names are the personal property of Northwest Coast families, and could not be used without the permission of the families that own them. The names are also very difficult to translate, and for these reasons, are not included in the list below. Here are some names from the other three culture areas. You or your teacher may want to choose an Indian name which is appropriate for you. Keep your Indian name while you study this unit. Make up a story about how you received your name.

Names from the Woodland Culture Area - Ojibwa (Chippewa) Language

At the Foot of the Mountain	Ni′ sa tin
Butterfly	Mem′ en gwa
By the Lake	Chick′ a ga mi
Dancer	Na′ mid
Great Eagle	Mi gi si′
Morning Star	Wa′ ba nang
Fire Fly	Wah′ wah
Island Forest	Ni ni′ tik
Dawn Beginning	Bid′ a ban

Names from the Plains Culture Area - Lakota (Sioux) language

A Leader	Wa ki con′ za	Story-teller	Wa wo ya′ ka
Black Buffalo	Ta′ tan ka	Trustworthy	Zon′ ta
Dewdrops	Chu′ ma ni	White Hawk	Che tan′ ska
One Who Helps	Wa wo′ ki ye	Yellow Hair	Pa′ hi win
One Who Is Skillful	A khi ki′ka	Talks Until The Fire Dies	Wa ya′ hwa
Spotted Pony	Sun gles′ ka	Springtime	We′ tu
Arrow Maker	Wan′i yu ke ze	Eldest Eagle	Hu ya′
Sound of Thunder	Wa′ kin yan	Snowy Owl	Hin han′ ska

Names from the Desert Culture Area - Hopi (Pueblo) Language

Butterfly Girl	Po le ma′ na	Rain Clouds Coming Down	Ha ha′ wi
Eagle Hunter	Ma′ kya	Strong Deer	Ho′ no vi
Girl of the Sun	Ta′ wa ma na	White Flower	Ko tsa′ si
Little Rabbit	Kah′ ya zhe	Yellow Bird	Sik ya′ tsi

Indians believe in the "extended family." This family includes parents, children, grandparents, aunts, uncles and cousins. The extended family provides children with "parents" even when a parent is gone. Grandmothers, aunts, uncles or older siblings often raise a child in a parent's absence. This is true in present-day Indian life just as it was long ago.

List all the people in your extended family. Who besides your parents would you like to help raise and care for you?

Cooperation within and among Indian families was a way of life. Each member of a family had specific duties, many of which were interrelated with others' duties. Sharing was another practice fundamental to the Indian lifestyle. If one person or family had provisions, everyone did. Food, clothing and shelter were, and are still, given openly to one another in the Indian community. One who gives is well-respected by others.

Respect is a vital part of the teachings of the family. Children were taught that experience brings knowledge and that elders had gained wisdom. Children had great respect for adults, and especially for the old people in their family.

Tell ways that you co-operate and share in your family. How do you show respect for people?

Do you think that old people are good teachers? Why? What kinds of things have you learned from your elders?

Indians viewed themselves as part of nature. They used only resources which they needed to support their basic needs. They adapted themselves to the land and did not feel any need to "develop" it or change it.

In contrast, non-Indians did not view themselves as part of nature. They set themselves apart from it. They believed in changing and improving nature to help support their way of life. They felt that undeveloped land was, in effect, wasted land.

What conflicts could you see developing between groups of people who had these different ideas about nature and the use of land? Discuss this in your class.

Animals were an important source of food for most Indians. Animals often furnished clothing as well as food. Indians used all parts of an animal when they killed it. Nothing was wasted. Many Native American legends have animals as the main characters.

Indians felt close to animals and lived in harmony with them. Animals were never killed for sport but only out of necessity for survival. Many tribes prepared themselves for the hunt by spiritual ceremonies. In some tribes it was common to speak to the animal after it had been killed and explain why it was necessary to take its life. Then they offered a prayer of thanks to the animal's spirit.

What animals do you eat? Are they used in your clothing and housing?
What do you think of people who kill animals for sport?
What lessons could today's hunters learn from the Indian's respect for animals?

THIS IS MY LAND

This is my land
From the time of the first moon
Till the time of the last sun
It was given to my people.
Wha-neh Wha-neh, the great giver of life
Made me out of the earth of this land
He said, "You are the land, and the land is you."
I take good care of this land,
For I am part of it,
I take good care of the animals,
For they are my brothers and sisters,
I take care of the streams and rivers,
For they clean my land.
I honor Ocean as my father,
For he gives me food and a means of travel.
Ocean knows everything, for he is everywhere.
Ocean is wise, for he is old.
Listen to Ocean, for he speaks wisdom
He sees much, and knows more
He says, "Take care of my sister, Earth,
She is young and has little wisdom, but much kindness."
"When she smiles, it is springtime."
"Scar not her beauty, for she is beautiful beyond all things."
"Her face looks eternally upward to the beauty of sky and stars,
When once she lived with her father, Sky,"
I am forever grateful for this beautiful and bountiful earth.
God gave it to me
This is my land.

--Clarence Pickernell (Quinault)
Taholah

Read this poem and then write your impressions of it.
What do you feel the author is saying?

Indians were totally involved with their natural environment. They were "tuned in" to it and they were very much aware of every aspect of it.

How aware are you? Try the following experiment:

Pull down the shades in your classroom. Then write the answers to these questions:

RIGHT NOW. . . . .

What is the weather like outside the classroom? (Be as specific as possible e.g., how cloudy, rainy, windy, warm, cold, sunny, foggy, etc. is it?)

Where is the sun located in the sky? (You should be able to answer correctly even if it is cloudy or foggy.)

What phase is the moon in? (First quarter, half, full, last quarter.)

What do the leaves of the trees look like at this time of the year?

What birds and animals can be seen now at this time of the year?

What are specific birds and animals doing now?

What season is it?

How do you know? Give specific evidence from the natural environment.

What month is it?

How do you know? Give specific evidence from the natural environment.

If you could only eat food that you found in your natural environment today, what is available? What would you eat?

Why was it important for Indians long ago to know the right answers to these questions?

Under what conditions would it become important for you to know the correct answers to these questions?

Native Americans had many ways of keeping track of the passing days and years. (See Lone Dog's Winter Count in the Plains kit.) Full days were known as "sleeps" and months were known as "moons." The year was made up of 12 moons (some used 13) and almost all Indians spoke of a year as a "winter." Some tribes began their year with fall and others began with spring.

The names for the moons often described the natural happenings in nature during that month. Below are the Lummi names for the months. The Lummi belong to the coastal culture area. See if you can tell which months match with which moons:

Moon of the Salmon's Return
Moon of the Dry Grass
Moon of Flowers
Moon of Ripe Berries
Moon of Winter
Moon of Deep Snow
Moon of Budding Trees
Moon of the Chinook Winds
Moon of Falling Leaves
Moon of Harvest
Moon of Crackling Branches
Moon of Frosts Return

(For the answers, see the last page of this book.)

Here is the Sioux (Plains) calendar:

Snow Moon (Jan.)	Hunger Moon (Feb.)	Crow Moon (Mar)	Grass Moon (April)
Planting Moon (May)	Rose Moon (June)	Heat Moon (July)	Thunder Moon (Aug.)
Hunting Moon (Sept.)	Falling Leaf (Oct.)	Beaver Moon (Nov.)	Long Night Moon (Dec.)

Here is the Salish (Coastal) Calandar: These are Interior Salish: they do not live directly on the seacoast, but are a little bit inland.

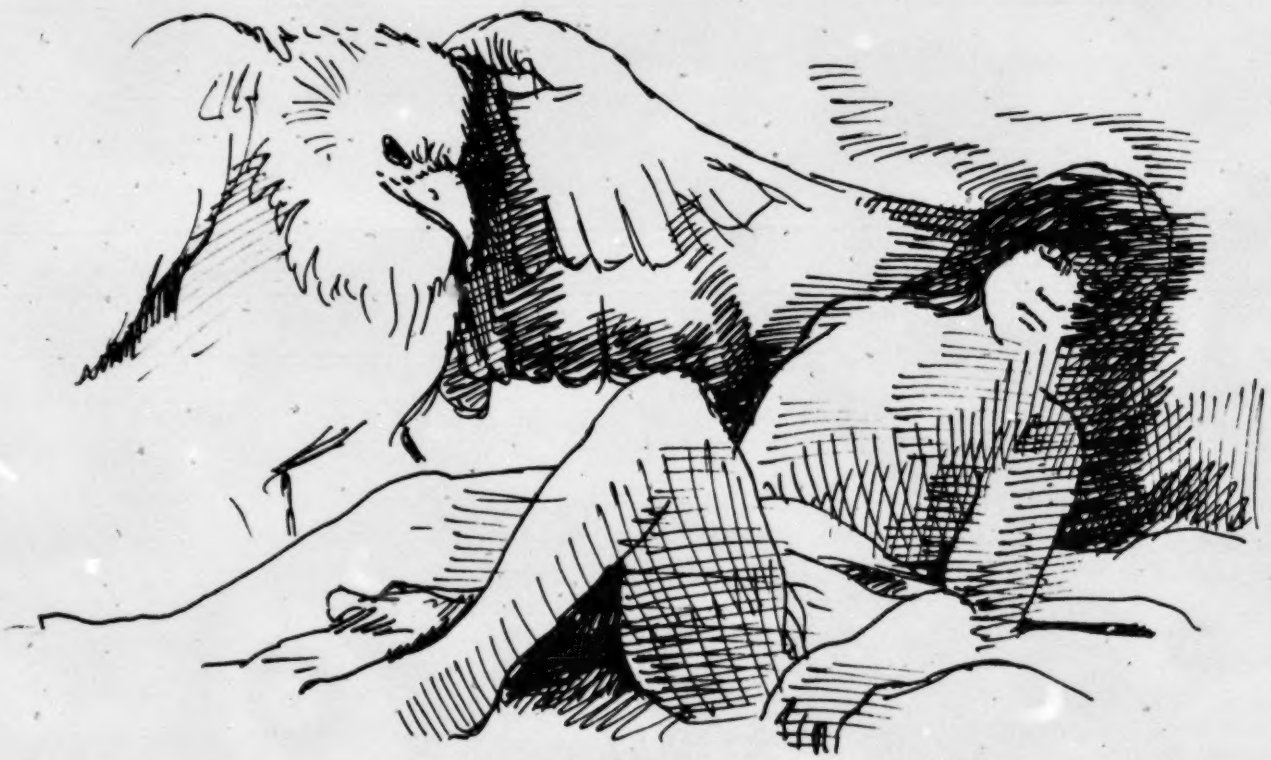
Center Moon (Jan.)	Long Day Moon (Feb.)	Sore Eye Moon (Mar.)	Frog's Moon (April)
Idle Moon (May)	Full Leaf Moon (June)	Red Berry Moon (July)	Black Cherry Moon (Aug.)
Yellow Leaf Moon (Sept.)	Striped Gopher Looks Back (Oct.)	Frost Moon (Nov.)	Center Moons Young Brother (Dec.)

Compare the names of the moons for the Lummi, Sioux, and Salish people. What can you learn about their different life styles by the way they called the months? Which culture <u>gathered</u> food? Which had to plant it or hunt for it? For which culture does October mark the end of the year? How can you tell? (The Gopher looks back over the past year.) In what ways are all the calendars alike?

At some time during their teens, nearly all Indian children went through a special experience which marked the end of childhood and the beginning of their adult life. It was called a "power quest," "vision quest" or "spirit quest" (depending on the culture area). Power quests differed from tribe to tribe, but usually the person went away by himself for several days, often to a special place, and went without food during that time. This was done to allow the person to find his or her own guardian spirit. A guardian spirit was a super-natural power which would help that individual, protect him and guide him for the rest of his life. The spirit could only come to the person if he went away by himself and spent this time alone, waiting for it. The guardian spirit appeared to the person in the form of a vision or dream. For example, a bear might appear as his vision and give him special powers to be a superior hunter. From that time on, the person would know who his spirit power was, although usually he did not speak of it to others. It would be a source of strength and guidance throughout his life.

Among many tribes today, power quests are still considered to be an important part of a person's spiritual life.

For the story of a modern-day power quest, view the film "Our Totem Is the Raven," (BFI FILM ASSOCIATES - 1971)



"Oral tradition" - the telling of myths and legends - has always been a central part of all Native American cultures. For countless generations, the elders have told their tales and the people have listened. They listen carefully, for they know that someday they may be the storytellers. Nothing was written down until about 100 years ago. Winter was usually the time for telling stories, and in fact, in some areas legends could only be told during the winter season.

Legends are sacred to Native Americans. To change a legend or make up a new one would be considered very disrespectful. A man from the Lakota tribe once said, "Our elders have told us these things so they must be true for the Sun has set on the old ones many times and they are Wise. And they tell me many stories that have lived in people's hearts for generations. When the elders tell a legend it is like a Prayer."

Some of the legends tell of the creation of the world and the origin of the various tribes. There are three legends of this type in the unit:

"How the Sioux Nation Was Born" in the Plains Culture book
"The Origin of the Southwest Tribes" in the Desert Culture book
"The Origin of the Chinook Indians" in the Coastal Culture book

Other legends tell how fire was discovered and why the animals look as they do today. Some are stories of the tricksters - Raven in the northwest, Coyote in the southwest and the plains, and Rabbit in the northeast. These creatures were clever and full of mischief, and the stories of their adventures often taught children important lessons for their own behavior.

Many legends use the number 4 in some way, much as non-Indian stories often use the number 3. This number represents the four directions and the four seasons, and has a sacred importance to many Native cultures.

Pretend that it is long ago, before written language. Read a legend aloud to someone else. They must listen very carefully and see if they can re-tell the legend back to you later that day. How well would oral tradition survive in your classroom?

View the film "North American Indian Legends" (BFA Film Associates - 1973)

View the film "The Loon's Necklace" (Encyclopedia Brittanica Educational Corp - 1949). What is this legend about? What culture area do you think it comes from? Why?

Choose some other animal with special markings and make up a story about how your animal got those markings. Make a picture to go with your story.

Read these legends:

Raven

The First Fire

(There are 30 copies of each legend in the General Information kit.)

Now write the answers to these questions:

1. What did Raven steal?
2. Why are Raven's feathers black today?
3. Which tribe tells the Raven legend? (look at the title page). What culture area is this?
4. In the legend The First Fire, why was the fire so hard to get?
5. Why are Screech Owl's eyes red today?
6. Which tribe tells this legend? What culture area is this?
7. Tell one way in which these two legends are alike.
8. Make an illustration for each legend.

Extra: Do you know how your ancestors discovered fire? Can you make up a story about it?

View the film "How Beaver Stole Fire" (Paramount - 1972). Compare this legend with the two you have just read.

Music was a fundamental part of American Indian life. It was used in treating the sick, hunting animals, preparing for battle, honoring community members and conducting ceremonies. It was used by medicine men and by individuals who had acquired special mystic power through dreams and visions. Many times music had no specific purpose, other than to make life more beautiful. For example, there were trail songs, corn grinding songs, and silversmithing songs. These songs were not written down. They were taught to the children by the elders, and when the children were grown they, in turn, would teach the songs to the next generation.

Each culture area had its own style of music, with distinctive rhythms, melodies, and patterns. Some songs had words in the language of the area. Others were more like chants and had only "vocables" (VOE-ka-bulls) which are sounds that have no meaning such as "YAH" or "HEY." Instruments such as drums, rattles, sticks, rasps, and (in some areas) flutes often accompanied the singers. The album "American Indian Music for the Classroom" (Canyon Records, 1973) has many examples of Indian music.

Dance was a central part of most Native cultures. The styles of dance varied greatly from one culture area to another, but in all instances it was looked upon as a serious undertaking to be treated with respect. Many dances were part of religious ceremonies and were considered sacred. Some dances told stories and acted out legends from long ago. Celebrations of marriage, birth and harvest often included a special dance. Music was provided by people singing, accompanied by drums and a variety of other instruments. Time was kept by the beat of the drum, which to some tribes symbolized the heartbeat of the world.

Today, many of the old dances are still performed at special gatherings called "pow-wows." The word "pow wow" comes from the Iroquois word "pauwau" which referred to feasts, dances and public meetings. Non-Indians have often used the word "pow wow" to mean a conference but today it refers mainly to these dance gatherings.

The sacred dances from long ago are still looked upon with reverence. They are not performed at pow-wows, but are only used for ceremonials. For a non-Indian--or even an Indian from a different tribe--to do these sacred dances would be considered very disrespectful. These dances are a kind of prayer, a way of giving thanks to the Creator for the many blessings He has given them.

At the pow-wows, highly skilled dancers compete with one another to win prizes for the best exhibition of dancing skill. These dances are usually called "fancy dances" or "war dances" and are complex, exhausting routines requiring much practice and endurance. In addition to the fancy dances done by expert dancers at the pow wows, there are social dances such as the Round Dance that all can join in.

You can learn to do the round dance. A cassette in the kit contains the music, and instructions on how to do the dance are on the next page.

See the film "Discovering American Indian Music" (BFA Film Associates - 1971) for examples of dancing from several cultural areas.

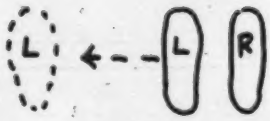
The Round Dance is found in both the plains and desert cultures and is danced at many Native American celebrations today. Non-Indians are often invited to join in doing this dance at pow wows.

To do the round dance, begin with everyone forming a large circle. The dancers hold hands and move in a clockwise direction around the circle, moving left foot first in a side step to the rhythm of the drums. Emphasize the left footsteps a bit more than the right footsteps. Step exactly with the drum beat. Part of the circle may gradually curl into the center like a snail, or the dancers may remain in a complete circle.

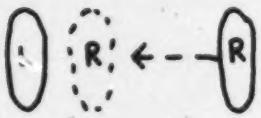
Why do you think this dance was done in a circle? What did the circle stand for? (See the Plains kit for more information.)

A cassette tape in the General Information box has the music for the round dance. Try it in your classroom!

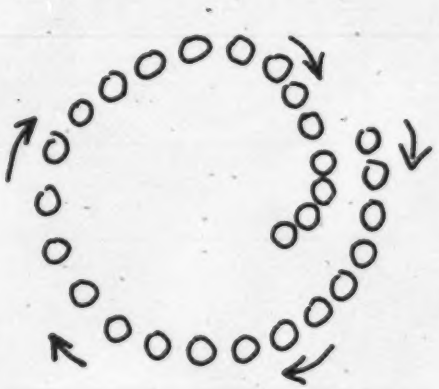
Starting Position.



Move left foot to the LEFT.



Move right foot to the LEFT.



Continue moving sideways in a large circle.

There is no single "Indian language." The Indians of the United States had more than 200 separate languages, all with a complete grammatical structure just as French, Latin, and other Western languages.

The vocabularies of most of the languages are fairly large, and range from 7,000 words to 19,000 words. (English has 130,000 words but the average person only uses about 10,000 of them.)

The language of the Navajo (Tawa), the Cree, the Sioux, and the Cherokee have become written languages. At some large universities you can study these languages today and learn to speak them. Some Native people, such as the Navajo, still speak their own language in their homes.

The culture area kits have activities which teach you to speak a few words of the following languages:

Cherokee (Woodland Culture Area)
Sioux (Plains Culture Area)
Chinook Jargon (Coastal Culture Area)
Navajo (Desert Culture Area)

Compare these languages with each other. Are they at all alike? Why did Indians need to have sign language and picture writing to communicate with people from other tribes?

All of the words listed below have come from various Native American languages. Choose one of the words and look it up in a dictionary. See if you can find out which tribes originally used each word.

chipmunk	tepee
hominy	racoon
moccasin	skunk
moose	tomato
squash	totem
succotash	tomahawk

*Some dictionaries merely refer to "Algonquian origin." This is a family of languages that includes Blackfoot, Cree, Ojibwa (Chippewa), Delaware and Shawnee tribes. A larger dictionary may be more specific.

As the Indian nations moved from place to place, they frequently found other people speaking languages they did not understand. To help make communication easier, a symbolic language was developed. Sign language and picture writing were the two main ways of communicating with people who spoke other languages.

In the Plains Culture box there is a picture-story drawn on a rabbit skin for you to translate.

Read the book Talking Hands by Aline Amon. Prepare a story in sign language and tell it to the class.

Non-Indians called the leaders of Indian tribes "chiefs." The colonists were used to a system of kings and queens and so they assumed that the Indian system must be the same and would have only one ruler for a large group of people. Actually, the title of chief could have a number of different meanings. Most tribes had several leaders for different areas of responsibility (such as war chiefs and tribal chiefs). These leaders were chosen by the tribe because of their outstanding ability in a particular area and were organized into a tribal council. Each clan or band would also have its own hereditary chief. This title was inherited from one generation to the next.

A person in a position of authority for one area of a tribe could be called chief and yet could not speak for the entire tribe or commit them in any way. For instance, if only one chief signed a treaty, it had no meaning to those in his tribe who were not in his band. It would be as if the Mayor of Seattle were to declare war on Canada and expect the rest of the United States to go along with it. This led to many misunderstandings between Indians and non-Indians during the time of the westward expansion.

Read the book Famous Indian Chiefs by John Moyer. Look up the following Indian leaders. Tell what tribe they were from and what their accomplishments were:

Chief Joseph
Geronimo
Osceola
Red Cloud
Tecumseh
Chief Sealth
Crazy Horse
Hiawatha
Leschi

EVALUATION QUESTIONS

1. Explain what the word "culture" means.
2. Name the four culture areas you will be studying in this series.
3. Choose a name you like from the list on page seven and write it on your paper.
4. Explain the difference between Indian and non-Indian attitudes toward nature and the environment.
5. What is a power quest?
6. How many different Indian languages were there?
7. Explain how Indians felt about animals and why they never killed them for sport.
8. Why did Indians develop a symbolic language and a sign language?
9. What is a pow wow?
10. What is the round dance?

Here are the answers for the calendar activity:

Moon of the Salmon's Return	June
Moon of the Dry Grass	August
Moon of the Flowers	May
Moon of Ripe Berries	July
Moon of Winter	December
Moon of Deep Snow	February
Moon of Budding Trees	April
Moon of the Chinook Winds	March
Moon of Falling Leaves	October
Moon of Harvest	September
Moon of Crackling Branches	January
Moon of Frosts Return	November